



new wine

JULY 1972

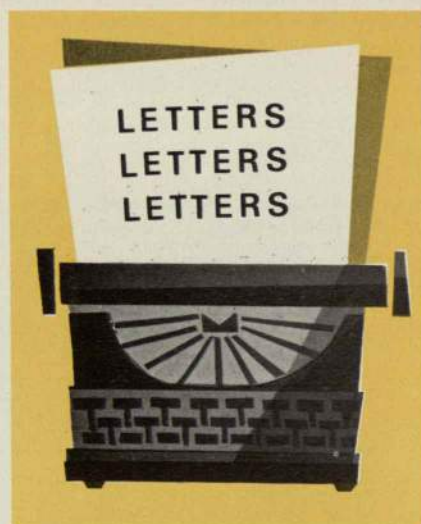
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH

NEW ADVENTURE IN THE SPIRIT

Spring Christian Growth Conference

(See Pages 20-21)

COVER PHOTO:
OCEAN BAPTISM



Gentlemen:

I have been the happy recipient of this magazine for several months now and I cannot tell you how much its teaching ministry has meant to me. The article "Pathway to Power" by Evangelist Arthur Wallis in the February issue contains an answer to and sheds light on a matter of deep spiritual need in my life.

I recognize a Jordan experience that is new to me that God has been allowing recently. I have really been tried in trying to understand God's purpose and will for me. In order to yield to the Holy Spirit in full, I had to know in what way or what was wrong with my praying. I feel God has revealed this to me through this article.

May God's blessings continue to rest on this ministry and thank you very much.

C.P.
Jacksonville, Florida

Dear Sirs:

I have desired for some time to write to you to tell you how much I appreciate your magazine. First of all I would like to commend you on the format. While I realize it is not by might nor by power but by the Spirit of the Lord that people are reached, yet I have hesitated to recommend some magazines to my intellectual friends because they would be turned off before they started by the format

or the poor spelling or the emotionalism. But New Wine is appealing to the eye and to the intellect as well. And the good sound doctrine established by the Word of God can hardly be brushed aside. Some say that the Bible is illogical but when you get down to the nitty-gritty, it is God who is very logical but it is us who are illogical!

The Forum is an excellent feature of your magazine. Already, you have answered many of my own questions. And it is good to have more than one insight of the subject at hand.

S.C.
Nogales, Arizona

Dear Sirs:

I have greatly enjoyed the New Wine magazine. In fact this magazine played a very important role in bringing me to Jesus Christ, and our Lord has used this magazine to answer many questions I had.

Mr. & Mrs. M.R.
Ft. Collins, Colorado

Dear Brothers in Christ:

Praise the Lord for New Wine. This magazine has blessed me in so many ways. There is no doubt in my mind that the Holy Spirit is moving in a most dramatic way in this world today. He has touched your work and is extending your ministry. I cannot keep the New Wine Magazine. I pass it on to others.

Praise God for bringing us into the fold.

J.T.
Pickens, Mississippi

Dear Sirs:

I would like to take this opportunity to write you a short note. Your magazine, New Wine, has been helping me in my spiritual growth. It was just seven months ago that the Lord opened my understanding to the baptism in the Holy Spirit. I praise the Lord that I have received the baptism with the evidence of speaking in tongues.

I have begun to experience the workings of God in my life by the

power of the Holy Spirit by receiving a healing. For the past five months I have suffered with a strain in my back. One week after receiving the baptism in the Holy Spirit the Lord healed me of the back pains. Praise the Lord.

C.S.
Oakland, California

Dear Sirs:

I am so grateful for your magazine. I drink in every word and find such comfort in knowing the wonderful work of the Holy Spirit despite our stumbling.

We have a small struggling group of newly baptized Christians in our Methodist Church. We pray more of our congregation will know the Surging Spirit. We "turn off" as many as we turn on. My home was originally in Kansas — as I was newly in the Spirit I shared my love for the Lord with a neighbor (in Kansas). It was all arranged and now she is blessed with the inflowing of His Spirit. I feel she needs your magazine for encouragement as she is seeking companionship and fellowship in the spiritual walk.

So we thank you for being such an alive instrument for our Lord! I was introduced to your magazine by a lady from England.

P.K.
Central Valley, New York

Dear Brothers:

A friend shared her copy of "New Wine" with me and I am very eager to start receiving copies of my own. My husband and I were spirit-filled about 18 months ago and cannot seem to get enough spiritual reading such as we found in this magazine. After being gone from our Methodist Church (that we have always attended) for about a year, the Lord sent us back to it. We have a prayer group there and the Lord is really moving amongst these people. We have been sharing our literature with them and feel certain that this magazine will fill many needs.

Mrs. A.Z.
Seattle, Washington

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Material submitted for publication should be typewritten double spaced on one side of the paper and addressed to NEW WINE, P.O. Box 22888, Fort Lauderdale, Florida 33315. If return of manuscript is desired, a stamped addressed envelope should be included.

EDITORIAL

Several months ago Mr. Bill Haythorn-Thwaite joined us as Editor of New Wine Magazine. During this time we have seen a tremendous growth in New Wine's outreach, in its teaching content and in its overall appearance. Many of you have noticed these changes, and we wish to credit Mr. Haythorn-Thwaite for the effort and talent he has shown in his work with our magazine.

It is with regret that we announce that Mr. Haythorn-Thwaite is returning to his home in New Zealand. Since he is not a U.S. citizen the U.S. Immigration and Naturalization Service was not able to grant him a working visa to allow him to continue with us.

We are deeply grateful for his invaluable contribution to New Wine Magazine and wish to publicly express our thanks and appreciation for what he has done to make this magazine the outstanding Christian publication that it is today.

The staff and directors of Christian Growth Ministries wish Mr. Haythorn-Thwaite God's blessing as he returns to New Zealand.

Until such time as the position of editor is filled, Mr. Dick Key, the administrator of Christian Growth Ministries will serve as acting editor.

In the past several months we have received numerous questions about the nature and organization of Christian Growth Ministries.

In an effort to maintain a rapport with that portion of the Body of Christ which we serve through our various outreaches, we feel the need to more thoroughly introduce ourselves to you. Because Christian Growth Ministries has just gone through a period of reorganization and moving into our new facilities we feel that this would be an appropriate time to make such an introduction.

In one of the future issues of New Wine we are planning to run an article to give you a guided tour of our new facilities, let you meet the staff and Board of Directors of Christian Growth Ministries, and give you an idea of our vision and ministry.

The theological details and scriptural interpretations included in articles published in NEW WINE do not necessarily reflect the opinions of the Editors or Directors. However, every effort is made to include only those writings which are deemed to be essentially sound in doctrine and edifying to mature Christian believers who will judge every article carefully in the light of scripture and the contemporary move of the Holy Spirit.

ministry to God

E. JUDSON CORNWALL



the final message on Praise given by
E. Judson Cornwall at the Fall
Christian Growth Conference



Praise God for the Psalms! What a wealth of beauty, joy and example has been provided and preserved for us in this portion of His Word. We have been using selections from this rich treasure to develop thoughts around which to build our own personal praise responses to God, and have already considered praise as an act of obedience and praise as the fulfilling of a contract, which leads us to accept the challenge that **PRAISE IS A MINISTRY TO GOD!**

Psalms 68 launched our study as we acknowledged the fact that God is now rising — already beginning to arise in His people — moving the Church into new territory. The opening words, “Let God Arise,” led us into the second study in which we considered the response which God desires from His people in the movement which He has initiated. We found that it is His plan that we follow when and where He leads with gladness, rejoicing and singing. We are to move in a spirit of expectancy, victory and praise.

Turning our attention to Psalm 81, we next learned that God has made a Covenant of Praise with His people. Here we noted the conditions of the agreement which were the particular responsibility of the people and this was followed by the provisions and protections that are ours if we will be a praising people. God said, “I will . . . if you will.” This, too, should bring forth praise, adoration and joyful obedience.

MINISTER UNTO GOD

Let us now consider Psalm 149 and see that here is an opportunity for us to **MINISTER TO GOD** through this same wonderful channel of **PRAISE**. Included in this Psalm are seven methods, seven motivations and seven ministries of praise. We shall deal with some of these ministries and see what very powerful weapons we have at our disposal as we praise God. Praise ye the Lord!

The first ministry of praise that the Psalm speaks of is that of ministering directly to God. This gives pleasure to

the Lord. Verse 4 specifically tells us, “*The Lord taketh pleasure in His people.*” Somewhere along the line, the Church has forgotten that this is what gives pleasure to God. We are the object of His joy and our praise is the satisfaction of His own heart. Revelation 4 declares, “It is unto His glory that all things are and were created.” When you and I make a joyful response to God, it brings pleasure to His heart. You say, “I never thought of God enjoying anything.” But, of course, He does — that is why He made you. He rejoices in His people and He loves to have His people come to Him in positiveness. Too much of the time we approach God on a gift-seeking basis; surely this must become wearisome to Him, even as it does to me, as a father.

I have three daughters and they learned very early in life to be motivators in their giving of love and praise. When my youngest daughter reached her teens, there came a little change in her — she became a manipulator! It got to the place that when she would come to me, sit in my lap and throw her arms around me, I knew she wanted something and this took much of the enjoyment out of her expressions of love and affection. I would find myself going a little rigid and stiff because I was thinking in terms of dollar signs!

One day I said to her, “Honey, could you and I get one thing straight? I love you! You are the joy of my life. But you do not need to motivate me to get what you want. It is my responsibility to buy your clothes, take care of your schooling and meet your other needs, so, please do not try to motivate or manipulate me. Just tell me, and then love me at some other time so that we are not confusing the

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meeting of **YOUR** needs with the meeting of **MY** needs.”

Once I got the message through to daughter, God said to me, “How about getting the message through to son?” It was then I realized that I, too, had a bit of learning to do in this matter of relating the giving of attention to purely seeking advantages in return. When we take out of our praising and worshipping the petitioning — set that aside — then there is an entirely different form of prayer. Just worship . . . praise . . . magnify Him — not because you want to move Him to do something for you, but because you simply want to move Him — to give Him pleasure. He takes pleasure in His people and praise is one of the prime ways of giving pleasure to the heart of God. Let this always be our first ministry of praise.

The whole tone of scripture seems to be that He made man because He, God, had a need. Man met that need and whenever redeemed man comes back to meeting the needs of God, the original prime purpose of creation is reinstituted. God does need love and He needs an object of His love — and **YOU** are that person. So, praise Him!

THE WEAPON OF PRAISE: VENGEANCE

The second ministry of praise is to execute vengeance upon the heathen. These words are found in verse 7 and to give them their proper background, let us read verses 5 and 6. Praise should become such a way of life for us that whether we are worshipping in the congregation or alone upon our beds, joyfulness and singing will be the natural expressions of our personalities. Our mouths are to be continually filled with praise.

And notice what is to be in our hands — a two-edged sword. Please, please never reverse the order of this. The scripture declares of Jesus that out of His mouth went a two-edged sword. It always says that the sword of the Spirit is in the **HAND** of the saint. I think much needless damage is done

(Continued on next page)

MINISTRY TO GOD (From page 5)
when we try to minister with the sword in our mouth.

You may question, "I really do not understand what you are saying." Just consider how easy it is for us to put the sword in our mouth and quote scripture when a brother or sister disagrees with us or gets a little bit out of line. We project condemnation and cut and lash out; or we quote scriptures and try to capture and bring people into submission. Please let us keep the sword in our hands where it belongs.

Our mouth is to be filled with praise . . . worship . . . that which projects to the Lord Jesus Christ. We do have the Sword of the Spirit, but it is in our hands — it is for fighting the enemy when he closes in upon us. Our real weapon is praise! God has given us something far more glorious and much safer to use in our mouth than a sword.

God declares that because we praise, vengeance will be taken upon the heathen. When we read "heathen" in the Old Testament, this generally refers to the people who are without God. They have no room for Him in their consciousness. Either they have not been introduced to Him, or after introduction, they have totally rejected Him. We must leave them in God's hand. I rejoice that my God, who is a just God, will do justly to all men — and I praise Him that this is not my decision or my situation.

When we read of the rising up of the Satanic and the heathen that causes such damage in our world, are we just to stand back and say nothing? Missionaries have been slaughtered and tortured down through the centuries. We have seen it in our own day. Shall we not cry out to God, "God, you know! We keep our hands off because we do not know what is behind it, but we believe you, Lord. You are not only just, but you are the justifier and we are looking to You that justice shall be done." We praise Him that everything is in His hands. We worship Him Who has everything under control, even though it would not appear so to us.

Because we praise and trust Him, we do not have to deal with hatred or anger or even malice. We have put everything in God's hands. As we genuinely love God, we shall find ourselves able to love even our enemies. We can safely leave the vengeance of the heathen in His hand!

EXECUTE PUNISHMENT

The third ministry of praise is to execute punishment upon the people.



The basic difference between "the heathen" and "the people" is that the heathen are without God and the people are those who know Him. His own people primarily were referred to as *the people*. Here it says that through our praise we can actually execute a punishment upon them.

Perhaps this story of an incident in our own church will serve to illustrate the power of a praising people.

Some few years ago in a Sunday morning service there came some especially high moments of praise in our congregation. It seemed that all heaven joined in — or more likely, that we were joined in to all heaven. The praise was just like the ocean waves rolling in upon the shore and then receding a bit . . . then rolling in again. It was a glorious time of worship. I had a sense while it was going on that something was happening that we did not know about. We could see no visible results among us, but that afternoon I had a

phone call . . . and later I received a letter — both of which bear out the thought in this third ministry of praise.

The phone call came from a young man who pastored a congregation with which I was familiar. He said that during their morning service one of his deacons stood to his feet and began walking down the center aisle of the church with anger in his eyes. This man was not only a deacon, but as the treasurer of the church and its most

highly moneyed member, he had for years led out in matters of church policy and order and managed to have his own way. This day he said, "We have had all of this kind of ministry we want in this church. We ask for your resignation."

The pastor was dumbfounded and replied, "But I have not been here very long. All I am doing is bringing you into a consciousness of the Lord in worship." The man advanced forward, again demanding a resignation. He got down to about the second row and suddenly he froze. He either saw or heard something that no one else could see or hear. He stood there in silence and then cried out, "Oh, no! — Oh, no!" Reaching into his pocket for paper and pencil, he wrote out *his* resignation from church office and handed it to the pastor. When he walked out the front door of the church, the glory of the Lord filled the place, and it was the beginning of a

revival in that congregation. To this day no one knows what that man saw or heard, or how God was dealing with him. All that is known is that he who was demanding that the pastor get out, himself got out. To me, this is a wonderful "executing of a punishment upon the people."

News of the second result of that morning's praise came in a letter from my son-in-law who ministers in Argentina. Things were going roughly for him in a certain church and the officials in the city had demanded the closing of his church on a little technicality of building structure. The word had gone out that anyone who attended the church would be arrested and not many people were taking a chance on that. At the very time our church was ministering praises to God, my son-in-law went to his morning service only to find an empty building. He went in, picked up his accordion and had a one-man song service. The blessing of the Lord began to fill his soul, so he had a testimony service — both leading and participating in it. He then felt led to go ahead and preach the message he had prepared for his people, even to giving an altar call, as usual. To his amazement, two of the members of the city council (or the equivalent of it) walked through the doors of the church and came to the altar. These men had been standing outside watching through the window, having come to arrest anyone attending the services. They were so overawed at the sight of a preacher conducting a service with nobody there, that they had remained to watch. The Lord came in His convicting power upon them and they were persuaded to answer His call. As a result, the church now has the official blessing of the city. The praising of one congregation reached out almost eight thousand miles and did the impossible, even though we did not know what it was all about.

Praise is a mighty weapon. It moves in any direction necessary and it will execute a vengeance upon the heathen or it will execute a punishment upon the people. Let us stop trying to tell

God how to do things and just praise Him that He can figure it out on His own! Let us furnish the ammunition, ask God to plan the strategy and carry out the battle. Then let us praise Him for it!

TO BIND THE FORCES OF EVIL

The fourth ministry of praise is to **BIND THEIR KINGS WITH CHAINS** (verse 8). This reference has to do again with the heathen. Who is the king of the heathen? Who is the ruler of the power of the darkness of this world? Satan — he is the king. Everyone of us would like to be able to bind Satan with chains. We need to deal with the prince of the power of the air and this passage says that with praise we *can* bind the king with chains.

The fifth ministry of praise is closely linked to the above (also verse 8), **TO BIND THEIR NOBLES WITH FETTERS OF IRON**. Not only do we deal with the strong men (as Jesus calls Satan), but we deal with those who work for and with him. We bind the king with chains and we bind his lieutenants with fetters of iron.

Jesus clearly stated that we are not going to be successful in taking out of the strong man's house that which we think is ours, unless we first bind the strong man (Mark 3:27). It is time for the Church of Jesus Christ to come back to the position where we bind the strong man with chains and his lesser emissaries with fetters of iron; then we can go in and totally spoil him of everything that he has taken from the Church.

The Church needs the faith back that we let the enemy take from us. We need the ministries back that we have let the enemy steal from us. We need our children back. We are apt to stand around wringing our hands and saying, "I am trusting God to bring my children back;" but I think it would be a good thing if we could just bind that strong man and go in and get our own property back, bringing them to a place of repentance in God.

In this passage we are told that the

weapon that God has given to us whereby we can do this is **PRAISE — HIGH PRAISE**. When there is praise in our mouth, we are able to take authority over the dominion of Satan and his principalities and his powers, liberating those who are in bondage. What a privilege is ours through praise.

We are told that greater is He that is in us than he that is in the world and we are to be more concerned with God than we are with the enemy. The very fact that God is being praised and magnified places all the forces of heaven at our disposal. The victory is an easy thing because the victory is the Lord's. There is not much the enemy can do against the weapon of praise.

THE BATTLE IS THE LORD'S

You may say, "Brother Cornwall, we've got to do more than praise; we have to fight, fight, fight the good fight of faith." If we are honest, we will have to admit that the Church has divided itself into fragments by her fightings; for often we are not fighting



the devil — we are fighting each other. It might be wiser to remember that the Lord says that He is the Lord of hosts — and the hosts are an entire angelic class that are the warrior angels of heaven. He has a whole army up there — we may just need to get out of the way. We are the Bride of Christ far more than the warriors of Christ.

Yes, there is a place where we are told to put on the whole armor of God, but this is to "withstand and having done all to stand." It is a defensive

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MINISTRY TO GOD

(Continued from page 7)

thing (Ephesians 6:11-17). God has a glorious army to care for our needs. "The angels of the Lord encampeth 'round about them that fear Him, and delivereth them." (Psalm 34:7). That is your promise; it is available to you as you praise God. I think it would be a good thing if we could get rid of some of our fighting spirit and come back to a little more of the family spirit.

In Isaiah 59 we read that when the enemy comes in like a flood it is the Spirit of the Lord that raises up the standard against him. What does the Spirit of the Lord raise up in you when the enemy comes upon you? Fear? That is not from the Spirit of the Lord. He has not given us the spirit of fear, but of love and a sound mind. (II Timothy 1:7). The Spirit will raise up within us worship and praise. Can we praise God when we see the enemy coming in like a flood? Yes, if we also see the Lord high and lifted up, for He is not going to let you go down in defeat while you are worshipping and magnifying Him.

An incident in the life of the Prophet Elisha is recorded for us in II Kings. Now Elisha was not politically loved. The enemy wanted his death and it looked like here at Dothan they were going to get it. Elisha and his servant arose one morning to see every hill of that city filled with the chariots of the enemy and it was more than the servant could handle. He cried out, "My lord, Elisha, do something. Cry out unto God."

Elisha replied, "All right. God open his eyes."

"That is not what I had in mind," the servant begged, "Cry for help."

"We do not need any help," Elisha answered, "it arrived last night. I just would like to have you to be able to see it."

As his eyes were opened, the servant exclaimed, "Oh! My Lord. The chariots of Israel. . . the horsemen. . . Why greater are they that are before us than they that be against us."

To this Elisha responded, "Yes, we need to see the greatness of God's provision. We need to see the greatness of His power and His love."

Truly, we do need to rejoice in Him for as we rejoice, we forge a chain of binding. It becomes fetters of brass and the satanic is not able to move against us. II Corinthians 10:3-6 presents some beautiful teaching on our warfare and our weapons. The following is a paraphrase taken from Ken Taylor's LIVING LETTERS:

"It is true that I am an ordinary weak human being, but I don't use human plans and methods to win my battles. I use God's mighty weapons, not those made by men, to knock down the devil's stronghold. These weapons can break down every proud argument against God and every wall that can be built to keep men from finding Him. With these weapons I can capture rebels and bring them back to

"The very fact that God is being praised and magnified places all the forces of heaven at our disposal."

God, and change them into men whose hearts' desire is obedience to Christ. I will use these weapons against every rebel who remains after I have first used them on you yourselves, and you surrender to Christ."

GOD TEACHES ME ABOUT PRAISE

Let me tell you a story which illustrates the truth of the above words. Some years back God began moving our church into a more vital relationship through worship and praise and one of the men of my board was very much against this moving. He and I had been very close friends but he now felt that I was absolutely wrong and no amount of my seeking to communicate my vision could reach him. Levels of immaturity in me matched the levels of immaturity in him and between the two of us arose a clash.

This man was a man of power and he used his power against me. He knew

how to do it and he did it. We were in a building program at the time and he was the only man in my congregation who really understood construction. At one board meeting he declared, "Either Cornwall resigns as pastor and gets out, or I resign as being in charge of the building program and I get out." After prayer, there was a delay, and he took the key out of his pocket and continued, "Either your key is on the floor in ten seconds or mine is." I called his bluff and found he was not bluffing. He threw his key down and that was the end of it.

Many problems resulted. He caused trouble with my denomination, with my brethren, with my church, and with the financiers of the building pro-



gram. This went on for several years. I felt I had done everything that could be done. I had pled with him, prayed for him, and finally, in my mind, I had written him off as hopeless. Then I got hold of Ken Taylor's translation of the New Testament and the first time I read the passage quoted above, it flashed at me.

God spoke to me, telling me that here was the solution to my long-standing problem. But I could not see it until He finally said, "Son, if you will use my weapon, you can drag that man back to captivity — to a man whose heart's desire is to serve Me. You can win him to Me and to yourself if you use my weapon."

"Which one?" I queried.

His reply was, "The only one you know how to use. Praise."

For awhile this was beyond my comprehension. But I read the verses aloud and tried it: "Lord, I praise you

for this man and for everything he has done to me. And I praise You for this verse."

At first, the response on my part was very empty but again God spoke, "Son, if you can break through to genuinely praise Me for what that man has done and for what that man means to Me, I will make that verse come to pass in his life."

Six hours without success is a little hard on a man. It lets you realize what has really happened to your spirit. But I felt I had to plow this out with God and so continued on far into the night. It was about two in the morning as I was walking back and forth in my office that God sparked faith to believe what I had been saying all those



hours. I was finally able to say with real genuineness, "I thank You, I praise You, I praise You for these three years. They have been glorious years and I praise You for the rescuing of this man, as you have rescued me."

Of course, I expected to see this man be number one at the altar call the coming Sunday, but not so. There was no change in him but the change was in me. He continued as belligerent and antagonistic as before.

It was two years later when we were having a teaching session on loving one another that praise swung open the door of victory. We had a period following our teaching when we were to put into action our love for one another as fellow believers. As I was moving about among the people, I was aware that my still-resentful brother was trapped in a corner. He was an observer, not a participant. I knew the door through which he thought he

could get out was bolted, so I approached him and told him, "For two years I have had nothing but love for you. I have never had a chance to tell you this but I am going to tell you now. You have blessed me more than all my friends because you have sent me to my knees. You have made me double-check everything twice in the Word. You have caused me to worship God as no one that loves me has caused me to worship God. Because of you I have grown in God. My brother, I love you in the Lord."

Later that evening during the regular service, I had the feeling that it had failed, but I felt good in my own spirit because it had been honest. God had brought me to a place where I loved him. When the service was over, a friend came and told me that this man wanted to see me. As I stepped toward him, he turned and tears were streaming off his face. Calling me by a

"I thank You, I praise You, I praise You for these three years."

nickname of former years, he said, "Little Buddy, I can't take any more of it. I am sorry it happened." This was a time of great rejoicing and God welded our spirits together and gave us many years of warm relationship. I tell you, these weapons are mighty!

NOT WITH MANY WORDS

Saints, praise is a fabulous weapon. With it we can claim and conquer. We can lay hold upon and bring men to a change of heart's desire. I think it would be good if we would stop praying for our loved ones and start praising God for their deliverance. I think a lot of what we call intercession is nothing more than the mouthing of our faithlessness. We do not think He heard us, so we are going to say it again. This is like the prayer wheels of China, or the water wheels of Japan, or the whirlygigs that other religions have used. They believe the more it turns, the more it is prayed. Once you know you have touched God in your

requests, stop the petitioning and get involved in praising.

You may say, "If God has really answered, why do I not see the results?" Because He has to answer without violating the will of the other person involved. He is having to bring him into submission through gentle channels and the greatest weapon you can have is praise.

There are times when I have gone into the prayer room in my church feeling total victory and come out in total defeat. I have prayed myself into misery because I got involved with the problem. Other times, I enter in defeat and come out in victory . . . because I became involved with the person of the Lord Jesus Christ.

If I let myself get immersed in the problems, I will go to defeat for I cannot handle the problems. But if I can put the problems before Him, and pray according to His excellent greatness and provisions, then I can come out victoriously whether anything has changed or not — for I have changed. The key to positive prayer is praise.

Instead of praying, "Oh God, I plead with you to be merciful . . . I wish that you would . . . I want you to do . . ." try, "Oh, Lord, I praise you for your excellent greatness, for your mercy, for your concern." This second kind of prayer binds. It executes vengeance. It brings forth needed judgment. It releases the captive and lets him become what God wants him to be. This mighty weapon can bring forth the power and victory and the grace of God in our lives.

Let us thank Him for the magnificent greatness that is ours in praise. For it causes us to deal with Him instead of with ourselves, or even with the enemy. Let us ask Him to cause us to come into a realm of praise that is known as the high praises, getting off the level of our little personal "things" and becoming involved with the Person of Jesus. Let us ask the Holy Spirit to fulfill His office in bringing to our remembrance the things we have been considering together. Praise ye the Lord! Sing and rejoice! The victory is ours! □

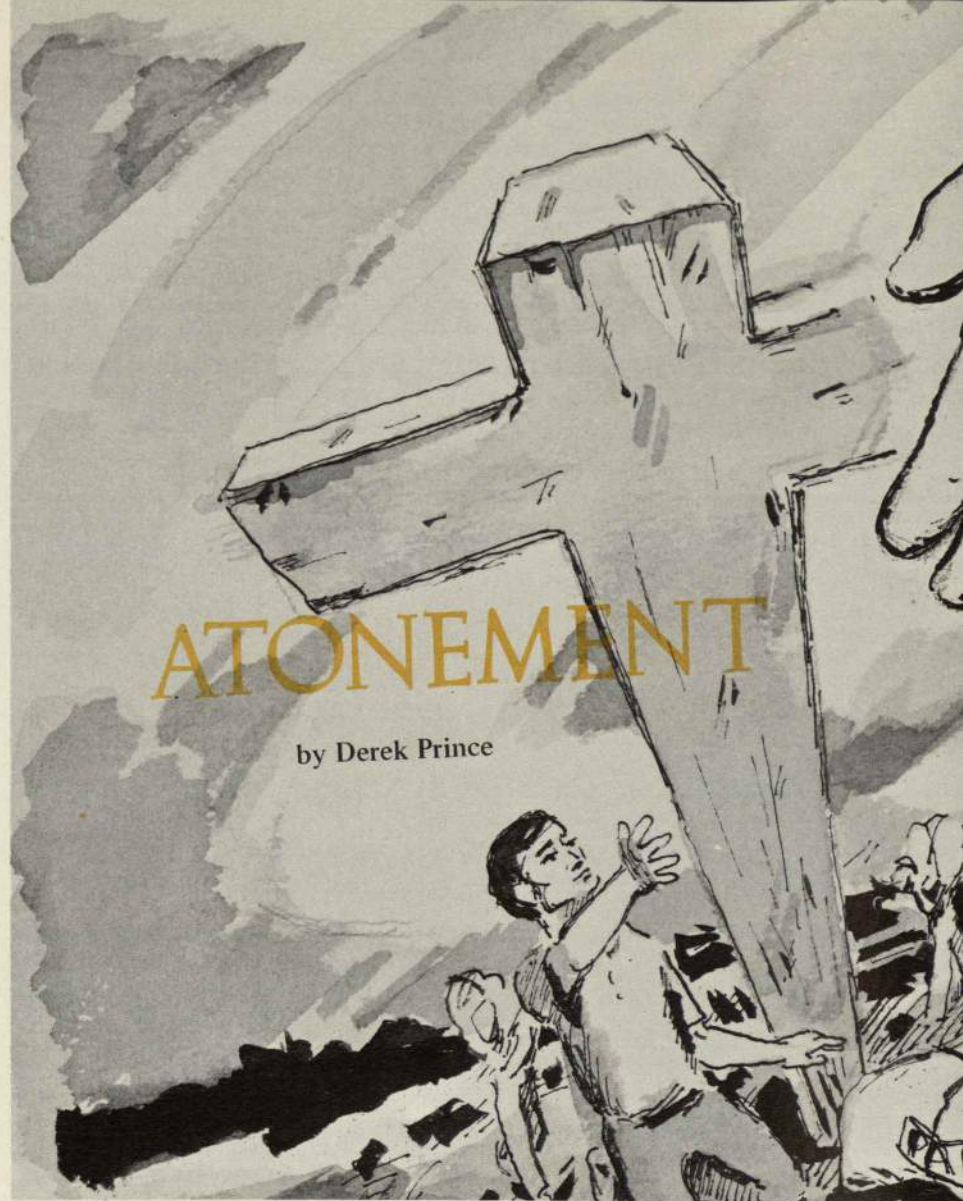
The great central act of the drama of redemption is the atonement. To this all the purposes of God and all the events of human history are related in the same way that the rim and the spokes of a wheel are related to its hub.

The English word "atonement" itself contains a very beautiful picture. It is made up of three parts: "at-one-ment." Through the death of Christ on the cross God and the sinner are made "at one." The fellowship between God and man, broken through the fall of man, is hereby restored.

The words used for "atonement" in the Old and the New Testament are different. The Old Testament word for "atonement" means "covering." The New Testament word for "atonement" means "reconciliation." The sacrifices of the Old Testament never finally dealt with the sins of God's people. They merely "covered" sin for a period until the next sacrifice was due. In Hebrews 10:3-4 the writer says: "But in those sacrifices (of the Old Testament) there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins."

On the other hand, in Hebrews 9:26, speaking of the atonement of Christ, the writer says: "But now once in the consummation of the ages hath he (Christ) appeared to put away sin by the sacrifice of himself." The sacrifice of Christ on the cross "put away" sin, finally and forever. It completely removed the barrier of sin that had stood, since the fall, barring the path of man's return to God. For this reason, the sacrifice of Christ, unlike those of the Old Testament, was made only once, and never had to be repeated.

Perhaps the clearest single explanation of Christ's atonement is contained in Isaiah 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath made to meet together on him (Christ) the iniquity of us all." The word "iniquity" might be amplified as "rebellion and all its evil consequences." On the cross, God made



by Derek Prince

to meet together upon Christ the rebellion of the whole human race, together with all the evil consequences that resulted from rebellion.

Notice that the basic guilt of the human race consists in stubborn self-will. "We have turned every one to his own way." Very often our "own way" is a religious way. It is possible to be very religious, and very stubborn. In Proverbs 14:12 we are told, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." When a man acknowledges that his way is wrong, it is not too difficult to turn him from it. But when he claims that his own way is right, and yet he is wrong, then it is hard indeed to change him. For this reason the Holy Spirit often has a greater problem in dealing with religious

people than with non-religious people.

The ultimate purpose of God, achieved through the atonement, was an exchange. As "the last Adam", on the cross, Jesus became the God-appointed representative and substitute for the entire Adamic race. All the evil due by divine justice to the whole race was made to meet together upon Jesus that, in return, all the good due by perfect obedience to Jesus might be made available to every descendant of Adam.

There are many different passages of scripture that unfold the various consequences of this exchange of evil for good, made on the cross.

In Isaiah 53:4-5 two consequences are stated, one spiritual and the other physical. In the spiritual realm, Jesus received the "chastisement" (punish-



to bruise him unto sickness: when thou shalt make his soul sin (or guilt), he shall see his seed . . . etc.” The two key words here are “sin” and “sickness”. As in verses 4 and 5, both the spiritual and the physical realm are covered. Spiritually, Jesus was made “sin” with our “sinfulness”. Physically, he was made “sick” with our “sickfulness”. In exchange, God now offers to us, in the spiritual realm “righteousness”, and in the physical realm “health”.

In II Corinthians 5:21 Paul is actually quoting part of Isaiah 53:10. He is dealing with the spiritual aspect of the exchange, and he says: “God made him, who knew no sin (Jesus), to be sin for us, that we might be made the righteousness of God in him.” The exchange is here clearly stated. Jesus was made sin with our sinfulness, that we might be made righteous with his righteousness.

In Acts 3:16 the physical outworking of the exchange is likewise clearly unfolded. Concerning the healing of the lame beggar at the beautiful gate, Peter says: “Yea, the faith which is by him (Jesus) hath given him this perfect soundness in the presence of you all.” “Perfect soundness” is the exact opposite of “sickfulness”. Jesus was made sick with our “sickfulness” that we might be made whole with his health.

In Isaiah chapter 53 there is a logical progression from verses 4 and 5 to verse 10. In verses 4 and 5 the phrases used are plural: “acts of disobedience and acts of rebellion” in the spiritual; “sicknesses and pains” in the physical. In verse 10 the words are singular: “sin” and “sickness”. “Sin” — or “sinfulness” — is the condition of spiritual corruption that produces sinful acts of disobedience and rebellion. “Sickness” — or “sickfulness” — is the condition of physical corruption that produces sicknesses and pains. In the spiritual and the physical realm alike, the atonement of Jesus covered every area: both the basic corruption of sinfulness and sickfulness, and also the outworking of this corruption in sinful acts, and in

sicknesses and pains. Thus the result is total provision for man’s well-being, spiritual and physical.

A further consequence of Christ’s atonement is stated in Galatians 3:13–14: “Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ . . .” The exchange is clear: “curse” for “blessing”. The curse due for man’s breaking of God’s law came upon Christ that, in return, the blessing due to Christ’s perfect keeping of the law might be made available to man.

The curses and the blessing related to God’s law are unfolded at length and in detail in Deuteronomy chapter 28. Verses 1 through 14 describe the blessings. Verses 15 through 68 describe the curses. The curses might be briefly summarised as follows: unfruitfulness; insufficiency; frustration; failure; defeat; bondage; poverty; fear; every form of sickness, both mental and physical. Every Christian would do well to study these two lists carefully. Through ignorance of God’s will and provision, many Christians are enduring the curses when they should be enjoying the blessings.

The “blessing of Abraham”, referred to in Galatians 3:14, is beautifully summed up in Genesis 24:1: “The Lord had blessed Abraham in ALL THINGS.” God’s blessings for obedience cover every area of the believer’s life.

In the financial and material realm, the exchange made through Christ’s atonement is specifically stated in II Corinthians 8:9: “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” Once again, the exchange is clear: “poverty” for “riches”. This agrees with the picture of the curses for disobedience already referred to in Deuteronomy chapter 28. In verse 47 and 48 of this chapter God presents his people with two alternatives: “Because thou servedst not the Lord thy God with joyfulness,

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ment) due to our “transgressions” and “iniquities”. These last two words might be amplified as “acts of disobedience” and “acts of rebellion”. In exchange for “punishment” God now offers to us “peace” — that is, pardon and reconciliation.

In the physical realm, Jesus bore our “griefs” and carried our “sorrows”. The correct, literal translation for these two words is “sicknesses” and “pains”. In Matthew 8:17 this passage is quoted with this physical application: “Himself took our infirmities and bore our sicknesses.” In exchange, as a result of the physical “stripes” (wounds) received by Jesus, we are now physically “healed”.

In Isaiah 53:10 two further aspects of the exchange are unfolded. Literally translated, the first part of this verse reads: “Yet it was the Lord’s purpose

WHY, GOD?

IN GOD'S ETERNAL DEALINGS
IN OUR LIVES,
HE MUST SOMETIMES
BRING US FACE TO FACE
WITH OUR OWN NATURE



by Bob Mumford

Bible Teacher,
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A few months ago a minister friend and I were having lunch together. He had been under some oppressive dealings and processes of God. Looking up from his plate — directly into my eyes (I was sitting across the table from him) — he blurted out, “Bob, how far did man fall?”

His question shocked me and completely caught me off guard. In this business you learn to depend on the Lord for answers where there are none in the natural, so I waited for a moment and then replied, “It will soon be evident how far man has fallen when you start your climb back.” Cheers! But, isn’t this true? You really begin to find out how far man has gone into sin as you read the account of Genesis 3 and follow the developments resulting from that action. You begin to recognize how deeply ingrained some things are in the life and character and nature of man.

Consider with me this friend’s question. Some light on it is to be found in that very familiar portion of scripture — the Book of Job. Everyone knows the story of this man. Even in the parlance of every-day exchange, the name of Job is synonymous with sufferings . . . patience . . . uprightness. Yet the book presents many perplexing situations. Down through the centuries writers, theologians and philosophers have delved into this story for spiritual truths. But, let me ask you one thing: WHAT WAS GOD AFTER IN JOB? In searching out an answer to this question we may find

not only some answers for my friend, but you may find yourself getting in a little deeper than you are willing to go. You may find yourself asking, "Could this be what God is after in MY life?" Question and answer both may shock you and catch you off guard. Want to go on?

WHEN IT RAINS, IT POURS . . .

The Book of Job opens with these words: "There was a man in the Land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." What more could you say about a brother than that? Three times it reiterates this statement. He was a just man, perfect man, upright, shunned evil and he loved God. He was blessed with many children, much wealth and substance, "so that this man was the greatest of all of the men of the east."

Then we find God initiating action (1:7). Notice, it was God who started all that follows — not the devil. This is a signal for concern. Put your name in there and read, "Have you considered my servant Mumford?" I know that God knows me, knows just what is needed, and just what to do about it. That is the reason for the concern!

And it is God who precipitated the crises next recorded — the loss of all of Job's live stock . . . the destruction of his property . . . the calamitous death of all of his sons and daughters. Notice that news of each succeeding tragedy was brought to him by one servant while the preceding one was "yet speaking". This phrase given to us in verses 15, 16 and 17 encompasses a Biblical principal: in the dealings of God, when it rains, it pours. Do you see how this came? Wave after wave! Job did not even have a chance to breathe.

Could we bring this up to date? You see this brother — he drove out in his new Cadillac . . . CRASH! ("The Lord giveth, the Lord taketh away.") And while he was yet parked there, his house burned down. And while his house was yet burning, the stock

market collapsed. And while the stock market was collapsing, his best dog died.

Watching all these things piling up one after another, the question comes, "WHY, GOD?"

Job's reply to all of this in his life is, "Naked came I out of my mother's womb, and naked shall I return thither: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This is followed by the statement (verse 22), "In all this Job sinned not, nor charged God foolishly." Yes, Job held onto his integrity throughout all of his losses. Then Satan struck again. This time Job was covered with sore boils "from the crown of his head to the sole of his feet."

About this time, his wife comes onto the scene of action with a cheerful word. "Then his wife said to him, 'Do you still hold fast your blameless uprightness? Renounce God and die!'" (Amplified, Job 2:9). How about that for good wifely counsel? Notice Job's reply: "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil?" I like that very much.

Next came Job's three famous friends, Eliphaz, the Temanite, Bildad, the Shuhite, and Zophar, the Naamathite. What one really needs in a situation like this is three of these kind of friends! Verse 12 tells us, "When they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle . . ." Job was so ugly all covered with boils that they did not even recognize him. I am glad to know that, ". . . they sat down with him upon the ground seven days and seven nights, and nobody talked . . . for they saw that his grief was very great." (Verse 13). This proved to be more consolation than what followed.

With this basis, I want to start building some premises. First, it was said three times of Job that he was a perfect man, upright, fearing God and shunning evil. It was these four things that got him into trouble. In other

words, he was doing unto God all that he knew to do. He was walking in all of the light that he had — in all that he understood. It was this very thing that precipitated all of the above experiences. We detect in Job's heart a cry, "Oh, Lord, show me your way. If there is anything more, Lord, I would like to know about it." Let me tell you, please do not pray that way unless you mean it.

Once while I was pastoring . . . beautiful building . . . large crowds . . . everything going great, a lady came to me and asked, "Pastor, do you know about the move of God?"

"Certainly, I know about the move of God," came my reply. But I went home and got down on my floor and said, "Lord, what is the move of God? If you are doing anything in the earth, I would like to know about it." He hears that cry!

Job, in his original prosperous situation had been crying out to know God and to understand His ways. God in His mercy now takes Job to Himself and begins His work in order to reveal to him answers to his plea. At times it proves to be a long and arduous path. Few men or women ever come to understand just what it is that God was after in His servant Job. God saw the hunger that was in that man and moved in all of the recorded events to satisfy it.

"FRIENDLY" ADVICE

Did you ever realize that we need to be extremely careful in our relationships with persons who are under the dealings of God? We can prove to be part of the problem instead of part of the answers. Often we do not know what God is after in another person's life. This was the case with the three friends of Job. We have already raised the question, WHAT WAS GOD AFTER IN JOB. The counsel and advice offered by Eliphaz, Bildad and Zophar show that they had absolutely no idea of God's purposes in this situation. In fact, they transgressed the

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WHY, GOD?

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very principles of the God they sought to represent.

I was preaching one day along this line and God began speaking to me. He asked a very pointed question. "Bob, are you representing ME like I really AM or like you want ME to be?" Oh, Church! Is this possible? There set off in my heart a time of searching that was severe and deep. I realized that it is very possible to represent God as a mental image, which is only something of your own concoction — something that is whipped up out of your own understanding — and not the great I AM at all.

The first friend who leads out in the attempt to be of help is Eliphaz. Chapters 4 through 7 give us the reasoning of this comforter. He begins (4:3) by reminding Job, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee." In other words, "You are now eating what you said to others."

Eliphaz's second thought is (Verse 7), "Remember, I pray thee, who ever perished, being innocent? or where were the righteous ever cut off?" Or, "I know what is wrong Job. I never saw the righteous going begging or the innocent perishing. Draw your own conclusions."

His third solution does not offer much comfort either. Verses 12 and 13 relate that Eliphaz had a dream and he glowingly relates all of the hair-raising details to poor Job. All of which sheds no light on the problem at hand.

Bildad now takes his turn as comforter. He starts out (Chapter 8), by saying, "If you would seek God and make up thy supplication to the Lord, God would change this thing . . . If you were pure and upright, surely now He would awake for thee, and make the habitation of thy righteousness prosperous . . . Behold, God will not cast away a perfect man . . ."

How about that for a real lift when one is down? "I know what is wrong with you, Job. You did not seek God enough . . . there is sin in your life . . . God never turns away from a good man." These are all stock answers that are heard every day. There is no greater consolation to one who is under oppression than to have such "religious" platitudes thrown at him.

Finally, we find Zophar (a little bit of an older man, I understand) and he was ready to lay it on the line like he thought it was. His diagnosis was, "Should thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed? For thou has said, My doctrine is pure and I am clean in thine eyes." (11:3). He is ac-

"Proud? Look at me. How can anybody be proud the way I look?"



cusing Job of being proud and boastful. Job might well have replied, "PROUD? Look at me. How can anybody be proud the way I look?"

Zophar continues, "If thou prepare thine heart, and stretch out thine hand toward Him . . ." And here was Job wearied from trying to climb to heaven . . . everybody piling consoling streams of friendly concern upon him . . . nothing like trying to help a man up by putting him down!

Where were the friends wrong in their well-intentioned advice? Here we try to establish another principle. These men were trying to MAKE a law whereby God would deal with the problem. They were taking certain laws that they had seen operating before and they felt, consequently, that God MUST work this same way in all instances. They thought they had it all figured out. Let me tell you something

very clearly — when God really and truly goes after something in a man, He makes His own rules. If you can see this, it may prevent you from being a "Job's comforter" and it may help you to receive some insight just in case God goes after something in your life.

ALL'S FAIR IN LOVE AND WAR

There is an adage that says, "All is fair in love and war." This is just the principle we are working at. God loves a man, and in that love, God declares open warfare on something that needs correction. He saw in Job that which He wanted to get out of Job. And nobody else saw it.

Most of the things that are really wrong with us are deeply imbedded within — far beyond the superficial level where most people look. Some of them we do not even know ourselves. I want to be as honest as I know how and say this straight and plain — when GOD goes after something in the life of a believer, *There are no rules*. He makes His own rules. Do you know what else? No one can say, "What doest thou?" God dealt with Peter one way. Dealt with David another. Dealt with Jacob in yet an entirely different way.

You say, "Brother Mumford, God would never break a man's thigh . . . He would never put the heat on a man until he cursed and swore."

You better believe He would. (Examples are Jacob and Peter).

How many of you would have been

surprised at times to learn the things the Lord can find when He sets out to answer a believer's cry to know Him better? It is amazing what comes up when the heat is on!

I recall visiting a young man in the hospital. He had about eight breaks in his legs and, I think, two or three breaks in both arms, plus a skull fracture. I inquired, "How are you doing?"

He replied, "Great!"

"Well, what are you doing here?"

"I am trying to run from God."

I said, "You're not telling me God did that?"

"Oh, yes, He did."

"Explain it to me," I requested.

He said, "God called me to preach

knows the true need of a man and when he hears a heart cry for a closer relationship to Himself, He goes after it. And when He goes after it, He makes His own rules. He will do anything needed to bring into focus the real cause of the trouble.

Now follow me. There was something that lay beneath the surface in Job's life that even his friends did not know — something they could not see. But God wanted Job to see it and He wants us to see it, too. This is the time when you have to either accept or reject my thesis. For years I interpreted Job, I feel, incorrectly. I did not understand what God was after in him. Move with me into the very heart of Job's problem.

BEHEMOTH AND LEVIATHAN

Chapters 40 and 41 introduce us to these two words. Will you underline them in your Bible? They portray in oriental symbolism the sources and causes of Job's trouble. I would like to suggest that BEHEMOTH typifies SELF-WILL and that LEVIATHAN represents SELF-LOVE. Ever hear of these two monsters before?

Turning back to Chapter 27, we see God beginning to uncover these two destructive forces as the blinders which produced the blockage to Job's seeing what God was after in his life. Notice that the words, I, ME, MY are used fourteen times in six short verses, (27:1-6). Does this say anything to you? How about that famous verse which we eulogize, "Though He slay me, yet will I trust in Him." (13:15)? I always thought it the epitome of greatness until I discovered that this was one of the very things that God was after in Job — SELF-WILL.

"Pour on the trial. I can take it. Go ahead, God, deal with me. I'll show you I am able to take it. I'll never let go of my righteousness. Other people may fail, but I'm not going to fail. I belong to the white knuckle club. I am going to hold out until the end."

Such a manifestation of self-will is one of the most subtle things I have ever discovered in the Word of God.

Do you think THAT is what God was after? Do you think God was trying to demonstrate how strong Job was? You see, God is not interested in your going through a trial all puffed up and showing God how strong you are and how you can take it. He is not trying to find out how much you can take. He is after something much more precious — a breaking inside of you that cries out to Him for help.

Going back to our first monster, BEHEMOTH (41:23) we read, "Behold, he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth." The river is a symbol of tribulation and difficulty. Here God is speaking to Job and saying, "Son, that thing, that SELF-WILL that is within you, this needs dealing with!"

The second monster, LEVIATHAN, is a type of crocodile. Let us see how this creeping thing resembles Job's second deeply-rooted and full-blown impediment to seeing God's purpose in his life.

In Chapter 29, we find the words, I, ME and MINE used thirty-two times in seventeen verses. What was Job's problem? Something he did not know he had himself. We might call it "I" trouble. This is subtle. It is beyond our understanding and something that only God knows is ingrained in the personality.

Verse 1 of Chapter 41 asks, "Can you put a hook in his nose or bore his jaw through with a thorn?" This crocodile or alligator is one that defies easy methods of approach. Verse 10 continues, "None is so fierce that dare stir him up." You stir up someone's self-love and he is apt to tear you apart like a ferocious animal. Verse 15 carries the description further — "His scales are his pride, shut up together." When man is wrapped up in self-love, he does not let anybody in. Does this picture Job to you; Do you catch a glimpse of anyone else in the picture, also? Verse 34 concludes: "He beareth all high things: He is a king over all the children of pride."

What a perfect painting of two of

(Continued on next page)



and I said, 'I will not do it.' God said, 'You will! I am coming after you. There is something in you that I am coming after.' " When God says He is going after something, please believe me when I say He makes His own rules. PLEASE believe me.

The boy continued, "God warned me prophetically; God warned me in dreams; God warned me in visions; God warned and warned and warned me. One day I was going around a curve on my motorcycle and for no reason at all that motorcycle straightened out, went straight across the road and I could not turn the thing . . . it went into the guard rail . . . end over end . . . and I woke up in the hospital. I tell you, I am ready to preach."

I would be, too! You say, "Brother Mumford, God would not do that." — You better believe He would. I am telling you when God

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the things that separate men from what God wants to do in a life. SELF-WILL to the extent that, "he trusteth that he can draw up Jordan into his mouth," and SELF-LOVE that, "... maketh the deep to boil like a pot: maketh the sea like a pot of ointment." These things shut up a man so completely that he will not even let God get in. So God, by His power, has to let the enemy come in on you until that thing breaks wide open. Then you see yourself as you really are. Self-will and self-love are so perverse that they even accuse God.

LIGHT BREAKS THROUGH

We listen as God begins talking to Job (Chapter 38) out of the whirlwind. He asks him some questions and Job finds himself beginning to melt inside. His thoughts are beginning to fall into step with the Almighty. He says, "You know what? I think God is after something that I do not understand. I had better give Him my attention. All right, God, what are you after?"

This opens the way for God to reply (40:7), "Gird up your loins, I am going to talk to you like a man." What a joy it is to be able to talk "man to man," rather than pace the conversation to the level of childish prattle. Do you recall Paul telling the Corinthians (I Corinthians 3:1 and 2), "I wanted to talk to you like men but had to treat you like children — feed you with milk instead of meat."

So God asks (40:9), "Do you have an arm like God? Can you thunder like Him?" We could paraphrase this, "Job, who do you think you are, with all your strength and self-will? Stand up like a man and hear what I have to say to you." Here is a man — perfect, upright, never did anything wrong, feared God... but with SELF-WILL and SELF-LOVE lying deep in the being. And God said, "Job, dear, I am going after that. I am going to free you from that, son. And when I free you from that, you will be free indeed!"

To which Job replies, (42:2), "I

know nothing can be hidden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not... Wherefore I abhor myself and repent in dust and ashes." (Verse 6). All of God's dealings were to get Job to this very place — to be able to say from his heart, "I abhor myself. God, I see me like I really am. Other people saw me as a perfect man, upright, shunning evil, fearing God. BUT YOU saw me like I really was. And YOU have succeeded in showing me to me!"

Is this discovery to condemn or to deliver? We can almost hear Job as he continues: "Oh, God, I am glad YOU can see what men cannot see. Now that 'leviathan' and 'behemoth' have been laid to rest in me, I can step forth alive for the first time. Really alive. My God, it is good to breathe fresh air and see daylight."

You ask, "Brother Mumford, did God vindicate His dealings with Job?" Oh, yes. He gave him back his family, more than he had. He gave him back his material wealth, more than he had. He gave him back all of his friends.

God also spoke to Job's three friends, Eliphaz, Bildad and Zophar. He told them (42:7), "You have not said what was right. You did not understand what I was after in Job. Now go get Job to pray for you." Isn't that a little humbling? But they went to Job — can't you almost hear them apologizing and asking forgiveness? Job could honestly answer them, "Surely I forgive you. I didn't know what God was after myself. How could you know?"

Our study began with one man's question born out of personal trial. Let us ask ourselves some related questions and then tie them together with some answers.

Do we try to go through trials in human strength? Are we ever so wrapped up in a thing labeled SELF-LOVE that we will not let anyone penetrate this armor? Will we be willing to ask God to do for us what we cannot do for ourselves? How many of us have found out that the "white-

knuckle" club fails the tests God puts to us?

To reach a satisfactory answer, let us ask another question. Will you look into the face of the Lord and say, "God, I know that YOU see things as they really are. I do not know if I am wrapped in Self-Will and/or Self-Love or not, but if I am, would YOU help me? Would YOU show me the way out of my situation? Would YOU deliver me from that humanistic thing that keeps me grounded like a bird without feathers?"

If you will do this, as the days go by you will find that God will take these words and show you what HE is after in your life. HE will show us that which is in you and in me that HE wants to bring to the surface for healing. We need this exposure. We need to understand ourselves as HE understands us. HIS answer to any honest pleas for help is the right answer — the only answer that can bring any lasting, remedial cure to the diseases that have grown out of "man's fall".

This type of request automatically puts into operation God's perfect steps to complete healing and wholeness. Very often "chastisement" is a necessary part of that operation. No matter how far one has fallen, the climb back is possible and profitable beyond our wildest imaginations. □

OOPS!!!

In our April issue we published an article entitled "Timor, Miracle in the Sun". We neglected to mention, however, that the article was taken from the popular book **LIKE A MIGHTY WIND**, published by Creation House, Carol Stream, Illinois.

We wish to extend our sincere apologies to Creation House and the book's authors, Mel Tari and Cliff Dudley for our oversight.



BIBLE STUDY

By HOWARD COFFEY

These monthly Bible Studies have been designed for you to cut out and keep for future reference. They will be of great value to student and teacher alike.

In the full-time ministry since he was 18, Howard has spent the last 30 years in active missionary work in Latin America and among the Spanish speaking people of the U.S. He now lives in Hollywood, Fla. with his wife, Ruth, and three of their five children.

Exodus

EXODUS — The title means “going out”; it is the “book of redemption”, of deliverance from Egypt, a record of the exodus of Israel from Egyptian bondage.

THEME — MAN REDEEMED — redemption by blood. Genesis is the beginning of redemption, and Exodus is the story of redemption in progress. In Genesis redemption is effected in the lives of individuals, and in Exodus in the life of a nation.

SYNOPSIS — In Genesis God called a man, Abraham, to make him a nation to covenant with him His purpose of redemption, confirming it with his descendants Isaac and Jacob; He used a man, Joseph, to take the chosen family to Egypt to make them a chosen nation, in preparation for their role in the eternal purposes of God. Now in Exodus He raises up a man, Moses, to bring them out of bondage in Egypt, to redeem them, to bring them into a holy relationship with Himself, in order that they may be the revelation of His holiness, the cradle of His written revelation, His Word, and the bearer of Shiloh, the Messiah-Redeemer, Christ our Lord.

OUTLINE

I. Moses born, while Israel is in bondage. Chapters 1 and 2.

II. Moses called to redeem Israel from bondage. Chapters 3–15:22.

III. Moses leads Israel to Sinai. Chapters 15:23–19:25.

IV. Moses gives God's Law to Israel. Chapters 20–23.

V. Moses establishes Israel in worship (The Tabernacle). Chapters 24–40.

PROMINENT CHARACTERS AND HIGHLIGHTS

Moses; Zipporah, his wife; Aaron, his brother; Miriam, his sister; Jethro, his father-in-law; Pharaoh, king of Egypt; Pharaoh's daughter, adopted mother of Moses; Hur, chapter 17; Joshua, chapter 17; and Bezaleel and Aholiah, artesans (35:30–35.)

Children of Israel in Egyptian bondage, chapter 1; Birth of Moses, hidden in bullrushes, and found by Pharaoh's daughter, chapter 2; The burning bush, chapter 3; The plagues, chapters 7–12; The Passover, chapter 12; Pillar of cloud and pillar of fire, chapter 13; Crossing the Red Sea, chapter 14; The bitter waters of Marah, chapter 15; The quails and the manna, chapter 16; Water from the Rock of Horeb, chapter 17; Sinai and the Tables of the Law — the Ten Commandments, chapter 19, 20, 31 and 34; The Priesthood, chapters 28, 29 and 39; the Golden Calf, chapter 32; The Tabernacle, chapters 25–27, 30, 31, 35–38, 40.

CHRIST IN THE BOOK

The Passover Lamb; his bones not broken. Exodus 12:46; John 19:31–37; Psalm 34:20. He fulfilled Moses' Law. Matthew 5:17, 18; John 1:17. Moses delivered God's house; Christ delivered his own. Hebrews 3:5, 6. Moses' Law was inferior to Christ's Law. Hebrews 10:1–10.

CONCLUSION

Again, as in the case of your study of Genesis, make some subdivisions to the Outline of the Book of Exodus, giving the references with each; or make your own outline.



Leviticus

LEVITICUS — The book of atonement, 16:30–34, a record of laws pertaining to the Levitical Priesthood and their service, and its purpose and application to Israel.

THEME — MAN WORSHIPPING. Israel, through laws that set her aside unto God as a holy people, is shown the way of worship and communion with Him Who has redeemed her from bondage, which is but her “reasonable service”.

SYNOPSIS — Exodus gives the story of redemption from bondage. A type of our redemption from bondage to sin and Satan, and Leviticus tells how a redeemed people can have communion with the God Who redeemed them: access to a holy God in holiness realized only by the blood; “Be ye holy as I am holy.” 11:44; 19:2; 20:7, 26; the word “holy” occurs over 80 times throughout the book. Israel was to be different from all the other nations, separated from all their customs and ways, unto the only true God. The Laws of Leviticus pertaining to

burnt offerings and feasts had this in view, a people sanctified or set apart unto God to show forth the redemption accomplished. Compare with the Epistle to the Hebrews.

OUTLINE

- I. The laws of offerings. Chapters 1–7.
- II. The laws of the priesthood. Chapters 8–10.
- III. The laws of purification. Chapters 11–22.
- IV. The laws of feasts. Chapters 23, 24.
- V. The laws of the future, in the Promised Land. Chapters 25–27.

PROMINENT CHARACTERS AND HIGHLIGHTS

Moses and Aaron, the High Priest.

Five Offerings: Burnt offerings, chapter 1; Meal offering, chapter 2; Peace offering, chapter 3; Sin offering, chapters 4–5:13; Trespass offering, chapters 5:14–6:7.

Eight Feasts: Feast of the Sabbath, 23:1–3; Feast of the Passover, 23:4, 5; Feast of Pentecost, 23:15–22; Feast of Trumpets, 23:23–25; Day of Atonement, 23:26–32; Feast of Tabernacles, 23:33–36; Sabbatic Year, chapter 25; Year of Jubilee, 25:8–24.

CHRIST IN THE BOOK

Every offering and every feast speaks to us of some phase of the work of Christ on the cross.

His Priesthood: (I) Aaron, High Priest of natural Israel. (a) From tribe of Levi, 8:6, 7; (b) Offered sacrifices for the people, 9:15–17; (c) Entered Holy of Holies only once a year, 16:1–7.

(II) Christ, High Priest of Spiritual Israel, Hebrews 3:1. (a) From Tribe of Judah, Hebrews 7:14; (b) Order of Melchizedec, Hebrews 6:20; (c) Offered Himself as a sacrifice for the people, John 10:14–18; (d) Entered into the Holy of Holies once and for all, Hebrews 9:25–28.

CONCLUSION

Now give a description of each of the five offerings and each of the eight feasts. What types of Christ do you find in each of these? □

ATONEMENT *(Continued from page 11)*

and with gladness of heart, for the abundance of all things; therefore thou shalt serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things . . .”

The will of God for his obedient people is that we should serve him with joyfulness and gladness for the **ABUNDANCE OF ALL THINGS**. The alternative for the disobedient is that they should serve their enemies in **HUNGER, THIRST, NAKEDNESS, and WANT OF ALL THINGS**. Sum up these four things in one phrase, and you have **ABSOLUTE POVERTY**. Then consider the account of Christ on the cross, and you will see that he literally endured all these four things in their completeness. He was hungry, thirsty, naked, and in want of all things. On the cross he totally exhausted the poverty curse, that in return his people might enjoy divine abundance.

The full picture of the abundance thus made available to the believer is given in II Corinthians 9:8: “God is able to make **ALL** grace **ABOUND** toward you, that ye, **ALWAYS** having **ALL** sufficiency in **ALL** things, might **ABOUND** toward **ALL** good works.” In this one verse the word “**ALL**” occurs five times, and the word “**ABOUND**” occurs twice. How could language say more? The level of God’s provision for his people is not mere sufficiency; it is abundance. All this is made available through Christ’s atonement.

In Romans 6:6 a further aspect of the atonement is unfolded: “Our old man was crucified with him (Christ) . . . that henceforth we should not be the slaves of sin.” In the New Testament the phrase “old man” is used to describe the rebellious nature that each one of us has received by direct descent from Adam. In Ephesians 2:2–3 Paul clearly says that “we are **ALL BY NATURE** the children of wrath because we are all the **CHILDREN OF DISOBEDIENCE (REBELLION)**.” On the cross, by divine appointment, Christ made him-

self one with this “old man”, this rebellious nature inherited from Adam. When Christ died, our “old man” died in him.

In exchange, there is brought forth by rebirth within the believer a new nature, called the “new man”. In Ephesians 4:22–24 Paul sets forth these two natures in opposition to each other: “Put off the old man . . . put on the new man . . .” This “new man” is actually the nature of Christ himself reproduced within the believer. This makes possible the exchange stated by Paul in Galatians 2:20: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . .” The “old man” (the old Adamic nature) was crucified in Christ on the cross, that, in return, the “new man” (the resurrected Christ himself) may live out his life in each believer. Only by this exchange of natures can we escape from the continuing slavery of sin.

The last great aspect of the exchange made at the cross is indicated in Romans 6:23: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” The word “wages” indicates the reward due by justice for the sins which we have committed. This reward is “death”. The alternative is “eternal life”. This is received not on the basis of merit or good works, but simply as the free gift of God’s grace through faith in Christ. On the cross Christ died our death that we in return might live his life.

The fact that Christ’s death on the cross was substitutionary is made clear in Hebrews 2:9: “that he by the grace of God might taste death for every man.” The phrase “for every man” means “in the place of every man.” On the cross Jesus died as the personal substitute for each one of us. He received the wages of death, due by justice to each one of us, that we in return might receive by faith the free, unmerited gift of eternal life.

The Bible reveals that death, as the result of sin, takes place in three successive phases; first, spiritual alienation from God; second, the

physical death of the body; third, final banishment from God to the abode of the lost. As our personal substitute, Jesus endured death in these three successive phases. While still hanging on the cross, he was alienated from God. Hence his cry: “Why hast thou forsaken me?” Then he died physically. Finally, he descended into “sheol”, the abode of the lost. The most vivid picture of Christ in sheol, enduring the wrath of God on our behalf, is found in Psalm 88.

Likewise, the life offered to us in exchange by God is received in three phases. First, we are spiritually united with God, and thus made spiritually alive. Second, through resurrection or translation, our physical bodies will be made like Christ’s resurrection body. Thirdly, after the transformation of our physical body, we shall enjoy unending ages of fellowship and glory in the presence of God in heaven. All this is made possible only by the fact that Christ first tasted death in all its phases on our behalf.

For the sake of clarity, we may present the following summary of the exchange made possible through the atonement of Christ on the cross:

BORNE BY CHRIST	OFFERED TO THE BELIEVER
1. Punishment for sinful acts.	1. Peace, i.e. Forgiveness.
2. Sicknesses and Pains	2. Healing
3. Guilt, Sin	3. Righteousness
4. Sickness	4. Health
5. Curse	5. Blessing
6. Poverty	6. Wealth, Abundance
7. Old Man executed	7. New Man brought to life
8. Death in three phases	8. Life in three phases

In the light of all these provisions, we may more fully understand Christ’s great triumphant cry from the cross: “It is finished!” All the more so, if we follow an amplified translation: “It is completely complete! It is perfectly perfect!”

What more appropriate response can this evoke from each one of us than the words of Paul in Galatians 6:14? “God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

Spring Christian Growth Conference brings a

NEW ADVENTURE IN THE SPIRIT

Setting the tone for this Spring's Christian Growth Conference was a series of messages by the noted conference speaker and teacher Bob Mumford. As Bob taught on "Authority and Submission" God began to unfold before the eyes of the believers gathered in Miami, Florida, a new glimpse of what He is going to do throughout His body in these last days.

In past years God has laid the emphasis of teaching on The Baptism in the Holy Spirit, Water Baptism, The Gifts of the Spirit, and other topics usually associated with the Charismatic movement. This year the message came through loud and clear on a new area: **AUTHORITY**. God is beginning to place in His Church the authority that has been truly lacking for so many years. Along with this came a new understanding of the home and family relationship, divine order in the church, and a believer's personal relationship of submission to God.

Adding a different flavor of teaching was DeVern Fromke, well-known as a Bible teacher and conference speaker for many years. Mr. Fromke's long personal experience in walking with the Lord and deep ministry in teaching added a wealth of new enlightenment to those who enjoyed adding new "pillars" to their Christian life.

Charles Simpson's series on "Walking in the Spirit" seemed to be "pre-planned" to compliment the other

teaching as he offered a fresh perspective on our walk with Jesus.

Mel Tari, already well-known to many of the conferees through "Like A Mighty Wind", brought exciting, and often humorous, accounts of the mighty acts of God during the Indonesian revival. His fresh and practical approach to the Christian life made the miraculous seem commonplace and the commonplace miraculous.

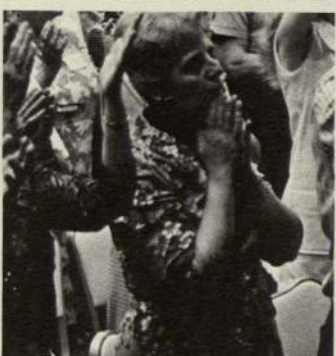
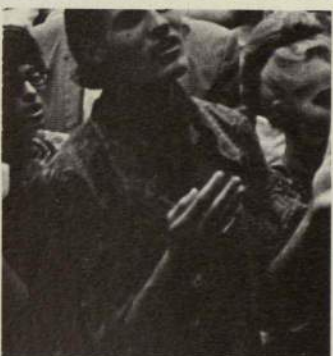
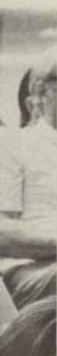
This conference stood out from many of those in years past by the fact that there never came a time of "breaking through" into presence of the Lord and flowing praise — it was there from the beginning! The close and flowing sense of the Holy Spirit's presence hovered over the meetings; and oftentimes we seemed to rise out of ourselves as Jimmy Moore would lead forth into praise that seemed to come from the throne room of God.

The conference climaxed with the weekend. Derek Prince ministered Saturday night on "Divine Healing" and a practical demonstration followed as the Lord wonderfully healed many of those who were suffering with everything from loss of hearing and poor eyesight to short legs and tumors.

Sunday morning closed the conference with a Baptism service in the Atlantic Ocean and the communion service that followed brought a newer and deeper meaning of the oneness of the body and fellowship of the Lord Jesus Christ.

DeVERN FROMKE (right) known as author, teacher, conference speaker and Bible scholar for more than 15 years, has a gifted ministry to the maturing believer. As he shared during the conference, those attending received new insights into the relationship of the body, soul and spirit, and a deeper understanding of the Christ-life.





MEL TARI (below) is a young man from the remote Island of Timor in Indonesia who has traveled around the world telling the wonders of Christ and the simplicity of the Word of God. His experiences from the Indonesian revival added unique balance to the conference teaching.



SIX CITIES

by Jimmy Moore

One of the unique things about the Christian faith is its understanding of world affairs and of the course of history. For the Christian there need be no sense of dismay as he views the world situation; for the Word of God teaches that behind the events in the headlines of our morning newspaper are spiritual forces beyond natural understanding.

Christianity begins with the premise that we do not live in a universe controlled by chance, or even a world that is turned by minds and wills of governments and individuals. Rather, we live in a world where God is working all things after the counsel of His will for His own purpose and glory.

Yet, not only are the forces of God active in history, but the forces of Satan as well. Paul tells us that Satan is the god of this world (II Corinthians 4:4) and John declares that the whole world lies in the power of the wicked one. (I John 5:19 NAS).

History and world events, then have both spiritual sources and spiritual goals.

God began to open my eyes to this in a dramatic way about three years ago, when He revealed the spiritual warfare that takes place over the United States.

I was taking part in a seminar where Derek Prince was ministering. As we were singing a closing song, I shut my eyes and God began to give me a vision of the United States. It was as if someone had placed a large map of the Country in front of me, and all over the Country was a heavy black cloud.

Six cities were pointed out to me by their location. Rising from the location of each of these six cities was a heavy column of darkness or smoke. These six columns of darkness swirled up over the map and together they formed the heavy cloud that was hanging over our Nation and these cities were their centers of activity.

As I pondered what I was seeing, people began to appear standing on the map at various places, and out of their mouths would come a breath or mist. I did not hear anything, I only saw the breath as it came out of their mouths. As their breath ascended up

into the sky, it began to push back the cloud of darkness that was covering the Nation. Whenever the clouds moved back the light would begin to shine on the land; but whenever they would close their mouths and the flow of breath ceased, the darkness would begin to come back together and the light would disappear.

This was the first time I had ever had a vision of this type, so it really impressed me.

As I watched, I began to ask the Lord what these cities were and what the powers of darkness were that were operating in them.

He named the cities: New Orleans; Reno; Hollywood, California; Chicago, Boston and Miami, Florida. And then named the demonic powers active in each of these cities:

New Orleans had a spirit of witchcraft.

Reno had a spirit whose purpose it was to break down and destroy the home and home life.

A spirit of perversion, immorality and lasciviousness was operating in **Hollywood**.

"If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it,

"If it do evil in my sight, that it obey not my voice, then I will repent of the good with which I said I would benefit them."

—Jeremiah 18:8–10

Chicago had a lawless spirit; it was a place of lawless attitudes and lawless people.

Boston was a city of religious heresy.

And **Miami** was inhabited by a spirit of political confusion.

He indicated that the people I saw standing at various places on the map were the people of God. As they would pray and praise Him, the darkness would move back from over the land, but when they stopped praying and praising Him, the darkness would move back in.

I shared the vision with those who were at the seminar, and afterwards a woman told me that she had seen the same thing, except she had seen it from above. Every now and then a hand would come down from above and part the clouds or push them out of the way. Whenever the hand was lifted back up again, then the clouds would once more move in over the Country.

I believe what God was showing me was that He moved in accord with the prayers of His people; as long as they were praying, He would move against the forces of darkness over our Nation. But when they did *not* pray and seek His face, then the powers of darkness would be allowed to return and have dominion over us.

In the natural, the first thing that struck me was that five of the cities named manifested in some way the demonic power ruling over them. Miami was the only one that did not openly manifest the spirit ruling over it.

The vision seems especially significant at this time because both political conventions are being held in Miami Beach this summer! And if there is one thing we do not need, it is political confusion at the onset of one of the most crucial elections in our history.

God has taught me a great deal concerning spiritual activities and spiritual warfare since this vision. As I understand more and more of the workings of Satan, I see his scheme to bring darkness, in every sense of the word, to our Country. I believe the order in

which God showed me these six cities is significant.

First, New Orleans with witchcraft. This city is notorious for its involvement in the occult and in witchcraft. The next was Reno, America's divorce center. Within this area of Satan's working we begin to see the break-up of the American home and the destruction of the family.

Hollywood has brought in an era of lust and perversion.

The spirit of lawlessness manifests itself from Chicago, and Boston sends forth a move of religious heresy. The last of the cities was Miami and its political confusion.

I feel God showed me that as these first five powers begin to rule in this Country: witchcraft, family breakdown, lust, lawlessness and religious heresy — then, political confusion will move in and take over.

If you reverse the order of these five cities, you can then see the order in which that particular demonic influence began to appear on the stage of American history.

From the founding of the Nation, Boston has been a center of religious activity that has not been centered in Jesus Christ. Many of the founding fathers of this Country were, in fact, involved in religious beliefs not really in accord with Scripture.

Lawlessness became manifest in this century during the era of gangsterism in Chicago that raged during the 1920's.

With the rise of the motion picture empire in Hollywood, there was a great increase in sensual and immoral attitudes. This, in some ways at least, led to the break-down in the marriage structure and the home, typified by the city of Reno and the divorce rate, which has now reached alarming proportions.

And the last few years we have seen the unbelievable rise in witchcraft and the occult, representing the spirit dominating New Orleans.

One of the most alarming things to me is that many of our high government officials are consulting fortune tellers and horoscopes for guidance.

The spirits of witchcraft are making their move.

The end result of all this can only lead to one thing: the degeneration of the social structure and political confusion, the spirit over Miami. From history we can see that many of the world's greatest civilizations, such as Rome, have followed a pattern which ended in political anarchy and the destruction of the nation. Israel followed a similar pattern as it fell from the position of a powerful godly nation under David and Solomon to an apostate broken land by the time of its conquest by Assyria and Babylon.

The first chapter of the Book of Romans shows a vivid picture of the downward spiral that a nation or a people takes as they (1) reject the light God has given them (verse 21); (2) fall into lust and immorality (verse 24); (3) leave the natural roles of the family and man and wife (verses 26 and 27); all of which leads to the fourth step of lawlessness and anarchy (verses 29–31).

We have already begun to taste political confusion in the form of the great mistrust and frustration that many now feel toward governmental structures and elected officials. Once citizens no longer trust their government, law and order cease to exist. The end result is something akin to what happened in Israel in the days of the Judges, "Every man did that which was right in his own eyes." (Judges 21:25).

What I can see happening is this: the only thing that can control lawlessness is government. But once government control is replaced with political confusion, then the result will be anarchy. Exactly what Satan wants.

Satan's tactics are very clever. First we were led away from God by religious heresy. Then we are led away from respect for government and law, which God has ordained authority. Hollywood's attitudes have erased the moral laws of God from our society. Satan then began attacking the home and family structure, which also represents God-ordained lines of authority; and he is now moving us

under his more direct control by introducing the occult in the vacuum which was left by the disintegration of God's authority.

"God", Scripture tells us, "is not a God of confusion." (I Corinthians 14:33). Who is the author of confusion? Satan. He works best when a situation is confused.

What, then, is our responsibility? First, to recognize our problem is not primarily a moral, social, or political problem, but a *spiritual* problem. What we see is merely an outward manifestation of what is really going on in realms of the spirit.

Our nature is to try and fight these things on a natural level with laws, petitions, campaigns and programs. These things have a place, but spiritual problems can be effectively dealt with only on a spiritual level. Trying to stamp out pornography and "X"-rated moves with campaigns and laws is like taking aspirin for an abscessed tooth. All we do is alleviate the symptoms. A classic example is prohibition. It was an effort to fight a spiritual battle with natural weapons and it ended in a dismal failure.

I believe that God is raising up a people who will see the spiritual forces at work in our nations and will use them to wage a spiritual battle against those forces. Isaiah declared that, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isaiah 59:19). The revival we are seeing in our Country with the current move of the Spirit, and the hunger for God among the youth, is God's answer to the situation that we have allowed ourselves to get into.

The standard being lifted up in this Nation is Jesus Christ. Men like Billy Graham are prophets to the Nation, bringing the message of Jesus Christ and warning of the consequences if we reject Him. At this hour of our history, God is giving us every opportunity to turn to Him. The consequences can be terrible if we do not.

The people of God are beginning to recognize the reality of the spiritual world and that His power at work in

us can change the course of history. The problem is most of us still do not really believe it.

The Scripture says, "Whatsoever you bind upon earth will be bound in heaven, and whatsoever you loose upon earth will be loosed in heaven." (Matthew 16:19). If we REALLY believed that, then I think Satan would be half defeated already.

Part of God's move in the Body of Christ today is to restore the understanding of authority and submission in the church and family. We have too long tried to be men "of authority" without being men "under authority". As we learn to submit ourselves to God and His authority, we are going to see things happen that we never dreamed possible.

God has begun to teach me more and more in my own life that unless I win the battle in prayer and praise before I go off to minister, then I might just as well stay home. Often, as I wait on the Lord, mostly with prayer and praise and singing, I can sense in my spirit the spiritual warfare that is taking place around me; and there usually comes a definite point when I know a battle has been won and I can go in confidence knowing that when I get there my ministry will bear fruit.

We forget that God's will and God's way of dealing with a situation is better than ours and if we begin to seek God and wait before Him, then we can be vessels for the Holy Spirit to move through according to His will.

In times of Israel's distress, God would seek out a man willing to be used in the way God wanted to use him.

There are many examples in Scripture of great victories being won simply because people were willing to offer up praise to God. One that stands out is the story of Jehoshaphat in II Chronicles 20. In the midst of a hopeless situation all the people did was offer up praise to God and He undertook for them. They won a mighty victory without ever lifting a sword.

What stands out most is that Jehoshaphat went and sought the Lord

and got the victory in the spiritual realm first. Once God had spoken, they went forth in victory knowing that God was moving and the battle was already won.

Victory in the spiritual war we wage today is going to be won by a people who realize the spiritual nature of the battle and are willing to fight it with spiritual weapons instead of with schemes and programs.

A few years ago it seemed that Indonesia was going to be taken over by the Communists. In the political scene there was no hope. Yet, just as it seemed the Communists were about to take control, God made His move and the Indonesian revival started. By the testimony of many people who were involved in that situation, it was obvious that the only thing that kept that country from being swept into the Communist camp was the life of God that was infused into the Christian Church in that country.

There is the other side of the coin, too. Often we tend to feel that anything that has to do with politics or government is just naturally sinful, and a Christian should not get involved with it. That is not what I am saying. I am saying that this is not where the final answer lies.

Once we have sought the face of God and prayed this matter through, He may lead us to do something in the natural about the situation that will be of help. We need to get involved in legitimate ways to fulfill our responsibilities as citizens. This is the practical side. We should be able to apply our Christian beliefs in our daily life and work them out in a practical way.

But the final destiny of this Nation will not be determined at the election polls, in the rice paddies of Southeast Asia, on the college campuses through protest methods, or even in the halls of Congress: this Nation's destiny may well be determined from within the prayer closets of its citizens, from parents and children gathered around a family altar, and from countless groups of believers as they offer up worship and praise to God. □

GIFTS OF THE SPIRIT



FORUM GUESTS

Mr. & Mrs. James McCollum

The Forum guests for this month are Mr. and Mrs. James McCollum; members of the Calvary Assembly of God Church in Winter Park, Florida. They have been married for one year and live in Orlando, Florida, where he is in the drywall and paint contracting business.

Sitting on the panel are: Don Basham — Pastor, teacher and author; Derek Prince — Missionary, teacher, Bible and language scholar; Charles Simpson — Minister and teacher; and Bob Mumford — Popular conference speaker and teacher.

"What are the 'Spiritual Gifts', and how do they differ from natural talents?"

Simpson — The definition that I like concerning spiritual gifts is found in Verse 7 of I Corinthians chapter 12: "The manifestation of the Spirit is given to every man to profit withal." As Paul moves on through Verses 8–10, he indicates that spiritual gifts are not OUR POSSESSIONS and they are certainly not natural abilities, but they are the revealing of God's abilities through our lives. In other words, a gift of the Holy Spirit is supernatural and beyond that which a person could do himself.

The word for gift, in the original language, means grace. A gift of the Spirit, is a manifestation of God's grace, that enables us to do a certain job, or give forth a certain truth, which we could not otherwise do ourselves.

Basham — The second part of this question is answered in my book, "A Handbook on Tongues, Interpretations and Prophecy" (pp. 19–21). Since I feel we need to understand the difference here, may I quote:

"A clear distinction needs to be made between talents, which are the natural abilities a man is born with, and spiritual gifts which are super-

natural manifestations of God's power provided by the Holy Spirit. Unfortunately, some of the modern translations of the scriptures — edited by scholars who have no experience with the charismatic gifts — tend to suffer from that lack of experience. It is not difficult for a man who doubts the validity of Biblical miracles to call prophecy 'inspired preaching'. . . or speaking in tongues 'ecstatic utterance'. There has been a longstanding tendency among such scholars to 'demythologize' the Scriptures, to substitute natural explanations for supernatural events, and natural abilities for supernatural gifts.

"When a man with certain natural talents becomes a Christian, he will probably attempt to redirect those talents into Christian channels. For example, a nightclub singer who has been converted may become a Christian vocalist for some evangelist. Or a

GIFTS OF THE SPIRIT



converted lawyer may become a brilliant preacher. But neither the singing ability of the vocalist, nor the eloquence of the lawyer can be considered 'spiritual gifts'. They are merely redirected human talents.

"Spiritual gifts, on the other hand, are the direct result of the Holy Spirit's supernatural activity in a person, providing him with gifts or abilities completely separate from any natural proclivity.

"Anyone, Christian or non-Christian, may have talent. But the true gifts of the Holy Spirit are made available only to those 'twice-born' men and women who are consciously participating in the supernatural life of Jesus Christ. Paul contrasts the difference between the natural (although talented) man and the Christian in these two passages:

"And my speech and my preaching was not with enticing words of man's

wisdom, but in the demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.' (I Corinthians 2:4, 5).

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned.'" (I Corinthians 2:14).

"Is it valid for a Christian to seek Spiritual Gifts, and if so, how would you go about it?"

Simpson — Yes, it is valid for Christians to seek spiritual gifts. It is very important, however, that before one does, that he realizes what a gift is; that it is not something that will be-

come his possession. It is not some power which God will give him, in order to magnify himself. Rather, ministering a gift will be submitting to the Lord, to allow God to accomplish His purpose. I Corinthians 12:31 says to "covet earnestly the best gifts." He goes on to talk about the importance of love and the necessity of love to the operation of the gifts. While love is necessary to the success of the gifts, it is proper to covet the gifts of the Spirit, just like it is proper to covet any of God's grace in our lives. Also, in the first verse of I Corinthians 14 he says follow after love and desire spiritual gifts. Paul goes on to discuss the importance of prophecy to the public meeting. So here again it is valid to desire gifts.

You asked how I would go about seeking a gift: first, I would seek the GIVER and be sure that my desire was unto Him. Any gift that operates on any other basis, than the Lordship of Jesus Christ, is out of balance and out of order. Also, I would ask God to adjust my motive to His motive. Isaiah 58 is a good chapter to study on motive. The first six verses reveal to us that we can do many good religious things, that are still not pleasing to God. The next six or seven verses reveal how one goes about pleasing God by having a proper motive. It is most important to remember that I Corinthians 13, the great chapter on love, comes between I Corinthians 12 and 14, the two important chapters on gifts. Without love, truth will not be

ceived and led astray.

Then, I would be concerned about order and timing, when it is appropriate to bring forth a gift, and under what circumstances. Bear in mind, the scripture says that the spirit of the prophet is subject to the prophet. Also, II Timothy 1:7 says that we have received the spirit of power, love and a sound mind. The words "sound mind" would better be translated "self-control". Some have not realized the greatest potential of their spiritual gifts because they did not understand the matter of self-control. Many people feel that if you control yourself you are quenching the Spirit; that is not the case. The Holy Spirit has come to help us control ourselves. Then, in a disposition of self-control, we can in an edifying manner, bring forth the spiritual gift.

When God gives to us a spiritual gift or ministry of any kind, He also sets the stage and gives opportunity for it to come forth. A good place to begin ministry of spiritual gifts is in a small group. A small group of Spirit-led believers offers a friendly environment for the work of the Spirit. Such believers also can assist where correction is needed. They can bear witness when the gift really has brought forth a needed truth. In the bringing forth of it, you need not always say, "Thus saith the Lord," or begin to raise your voice with great volume, but rather in a very normal way, under the inspiration of the Holy Spirit, you can begin to share what has been placed in



your heart by the Lord.

I cannot emphasize too strongly that if you are ministering a spiritual gift, that people will constantly examine your life for the **FRUIT OF THE SPIRIT** and the **CHARACTER OF JESUS CHRIST**. It is the character of Christ that will continually balance the ministries of Christ in your life.

Prince — In Romans 12:4–6 Paul indicates, also, that there is a close connection between our position in the body, and the gifts that we exercise. The logical order is this: First, find your place as a member in the body; second, begin to fulfil your function in that place; third, you will begin to manifest the particular gifts that are needed to enable you to fulfil your function effectively. In other words, spiritual gifts should be related to place and function in the body.

(Continued on next page)

edifying, and often it becomes very destructive. But love is the bridge which conveys truth into the heart of the hearer. I Corinthians 13 in the discussing love, plainly tells us that without love no gift is beneficial. As a matter of fact, it elevates the one who demonstrates, and through pride brings about that person's downfall. So, I would strongly suggest: that one seek the Lordship of Jesus; that one ask the Lord for His own motive, to bring redemption and truth to the hearers. Further, I would pray for a continual fullness of the Holy Spirit. Any manifestation that is legitimate, is a manifestation of the overflowing Holy Spirit in our own lives.

Further, I would study very carefully the scriptures so that I would have some objective confirmation for any spiritual impressions that come forth. A thorough knowledge of the scripture will keep one from being de-

GIFTS OF THE SPIRIT

Basham — As has already been mentioned, the Scripture tells us to desire spiritual gifts (I Corinthians 14:1) and also notice I Corinthians 14:39: "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." So it is made plain that a Christian is to seek spiritual gifts, and the basic method of seeking is prayer. Whatever we seek or desire or earnestly covet, we should pray for.

Mumford — Sufficient to say that God is more eager to give and to use your life than you are to have Him do so! Seeking is NOT overcoming God's reluctance, or the Holy Spirit's deafness. It is rather a period of preparation of your life that you may move on to receiving ground.

"How do you know which, if any, of the Spiritual Gifts God has given to you, and if you feel God has given you one, what course of action should be taken in putting it into use?"

Basham — We need to understand first of all that the gifts are gifts of the Holy Spirit and they do not become the possession of the person. Theoretically, since the gifts are in the Holy Spirit, any person baptized in the Holy Spirit may be used, at one time or another, to manifest any or all nine of the spiritual gifts. Yet they remain the possession of the Holy Spirit; not the

person. Paul says, "But all these (gifts) worketh that one and the selfsame Spirit, dividing to every man severally as He (the Holy Spirit) will. (I Corinthians 12:12).

Insofar as putting the gifts of the Holy Spirit into operation, in a very real sense, they must be operated by faith. God may prompt the person to step out in faith and prophesy, or exercise one or more of the gifts as God chooses. But the person must act in faith. Most people who have received the Holy Spirit with evidence of tongues have not moved on to exercise other gifts of the Spirit because of their lack of faith, and there is no progress in the Christian life except by faith, even in the matter of exercising the Spiritual gifts that God has given.

Prince — May I suggest that as you fulfil your function in the body, remain sensitive to the leading and prompting of the Holy Spirit. You will find that the Holy Spirit will prompt you to do certain things, such as to prophesy, interpret, lay hands on the sick. Or you may find that the Holy Spirit brings certain kinds of revelation to you. In this way you will develop the exercise of the spiritual gifts which are appropriate to your place in the body.

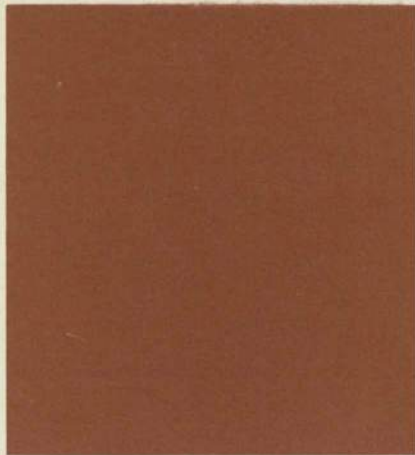
Mumford — In this area of function, I would like to make two basic observations. First, we should experience something akin to a "general practitioner". That is, we should seek to be used in most of the areas open to

us (I Corinthians 12:8-10) again . . . for experience and maturity's sake. Secondly, we may then expect God to more clearly direct us toward being a "specialist" in one of the given areas. This is always by emphasis and not by exclusion.

Simpson — Following along the line that Bob has mentioned, there have been various occasions the Lord has ministered several of the spiritual gifts through my own life, but I do not feel that I am the possessor of a particular gift. I prefer to think that whatever gift is needed in that hour the Lord will minister through me if I am available and submissive.

The important thing is meeting the need, rather than labeling the gift. That is not to say that it is wrong to label the gift. As we become familiar with what the scripture says about various gifts, then we simply recognize what ministry has been put into effect, and we can refer to it in the same manner that the scripture does. The essential thing, however, is that MINISTRY actually be taking place, not that we be learning spiritual gifts. It is my own personal feeling that the need brings forth the ministry, not vice versa.

"Where is it proper to exercise Spiritual Gifts, and who has the responsibility for instructing new believers in their use?"



Mumford — Preferably, we should function in small groups under the instruction and discipline of an elder or local leader. When and as we mature, God will grant an expansion of the usefulness to larger meetings. Personally, I feel it is better to refrain (I Corinthians 14:28) from exercising Spiritual Gifts in congregations where one is not known or recognized by the leadership.

Simpson — I believe there are some Spiritual Gifts that can be operated almost anywhere. For instance: word of wisdom, word of knowledge, discerning of spirits, faith, miracles. Wherever the need occurs these gifts are very beneficial. The vocal gifts are most clearly governed in the scripture. These gifts should operate in the assembly of believers under the conditions laid down in I Corinthians 14.

I believe, too, that it is the duty of the local shepherds to see that the sheep are instructed in the ministries of the Spirit. I would be cautious about attempting to exercise any gift of the Spirit in a hostile environment, or where such a gift may provoke more attention to the gift than to the particular truth that was being conveyed. Bear in mind once again, that it is the truth of the message which God wants to get across; the gift is simply a vehicle. Every attempt should be made not to draw attention to the vehicle, but rather to the truth that God is seeking to get across. Paul's criterion in I Corinthians 14:12 seems to be

this — does it edify? If a ministry builds up the church, it is in order; if it does not, it is not.

"Should I obey every word of prophecy that comes to me, even if I do not feel led in the same direction? How can I tell if it is God or not?"

Simpson — Let me recommend to you on this subject of prophecy, Brother Prince's little book, "How to Judge Prophecy." I feel that for the most part prophecy is not for personal instruction, but it is for edification, exhortation and comfort of the church (I Corinthians 14:3). Prophecy should always be brought forth in such a manner that it is subject to judgment. Not only should the leaders of any group judge a manifestation of the Spirit, particularly prophecy, but every individual in that assembly has the right and responsibility to prove all things and to hold fast to that which is good (I Thessalonians 5:21). If it does not bear witness with your own spirit, you should have reservations about moving ahead, or saying amen to it. That does not necessarily mean it is not of God, but it is not ready to take effect in your own life.

There are several ways to test prophecy, based on I John 4, Jeremiah 23 and other passages of scripture. I will simply name some. Does it bear witness with your spirit? Does it glorify Jesus? Does it agree with the scripture? Is it ministered in love?

Does it have the sound of authority? Does it burn with a fire that brings purity? Does it come to pass?

In the event that someone ministers a prophetic word which is not true, or ministers prophetic utterances, which do not bear witness with the rest of the people as being really of God, then it is the responsibility of the local elders or pastor to draw that person aside and in the spirit of love discuss the matter. If the person persists, and prophesies falsely, then action should be taken by the shepherds to cause that false ministry to cease. Action by the entire church should not come unless it is a matter of breaking fellowship. (I assume that wherever vocal gifts of the Spirit are manifested, that there will be competent spiritual shepherds who can prove it, correct it and encourage it.)

Mumford — To "obey" prophecy carries with it serious implications. Primarily, prophecy is given, as Charles mentioned, for edification, exhortation and comfort. This, by its very nature, is NOT directive and does not need to be obeyed. It does need to be HEARD, incorporated into our spiritual understanding and permit it to affect our growth. Directive prophecy, (i.e. ". . . thou shalt marry Jane") — is extremely delicate business and should be exercised only when there are other experienced prophetic ministries present (I Corinthians 14:29).

(Continued on next page)

FORUM

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Prince — Within the body of Christ all prophesying should be submitted to judgment, and accepted only if it passes the scriptural tests. "Let the prophets speak two or three, and let the others (i.e. other prophets) judge" (I Corinthians 14:29). "Despise not prophesyings. Prove (test) all things; hold fast (accept and retain) only that which is good" i.e. that which passes the test (I Thessalonians 5:20-21).

As Charles mentioned, believers should be instructed in advance that prophecy must be subjected to judgment. Then, if a questionable prophecy is given forth, the leaders should leave room for judgment; and those qualified to judge should give their opinion. This should be done in a spirit of openness and fellowship, not in a harsh and critical spirit. Believers who are not willing to have their prophesying submitted to judgment are not in a right spiritual attitude to begin with.

"What is discerning of spirits and can a person with this gift see or hear the spirits?"

Prince — Discerning of spirits is an ability, given by the Holy Spirit, to recognize and distinguish between the various kinds of spirits that we may have to deal with. In its completeness this includes: the Holy Spirit; angels,

both good and evil; demons; and the human spirit. A person who exercises this gift may, at times, see or hear (or even smell) spirits in one form or another. However, this is not essential. More frequently this gift takes the form of spiritual perception, or the ability to interpret what the natural senses actually reveal.

Basham — I believe the major purpose of the gifts of discerning of spirits to be that of discerning the presence and type of evil spirits which torment people. I believe its primary use is in connection with the ministry of casting out demons. Many times while exercising this ministry we are given to know by inspiration of the Holy Spirit, the particular spirit responsible for tormenting a person. Pinpointing the identity, followed by having the person renounce the spirit by name and then commanding it by name to come out, is a proven and effective manner of exercising the deliverance ministry.

As for "seeing" or "hearing" evil spirits, the gift of discerning of spirits does not necessarily include that. I believe that persons at times see evil spirits, in the same manner as they might see an angel or have a vision. And at times, those of us exercising the deliverance ministry seem to pick up what the spirits are saying, even though they may not be actually speaking aloud through the lips of their victims. You might call it a kind of spiritual radar, I suppose. Of course, many times demons speak out through

the lips of their victims, utilizing the vocal apparatus of the person. In such cases, everyone present can hear the words the demons speak.

Simpson — The discerning of spirits, also carries with it an ability to determine by what spirit a person is motivated. Bear in mind that the discerning of spirits is not the "gift of suspicion". It does not give the ability to judge people, but rather to judge spirits. For instance, when Peter began to rebuke Jesus concerning Jesus' going to the cross, Jesus looked at him and said, "Get behind me, Satan." Earlier Peter had said, "Thou art the Christ, the Son of the living God." Jesus had said, "My Father in heaven has revealed that to you." A little bit later on, on the Mount of Transfiguration, Peter said, "Let's build three tabernacles" and the Father Himself rebuked Peter and said, "This is my beloved Son, hear ye Him." On those three occasions Peter spoke, but each time with a different motivation. Once he spoke under Satanic motivation, on another occasion out of the motivation of the Holy Spirit, and still another occasion out of the ignorance of his own spirit. Each time the scripture identifies the source. We all have been like Peter, being motivated sometimes by spirits other than the Lord's. The discerning of spirits is for our own protection as well as for the protection of the brethren.

Some people have said they saw or heard spirits. I myself do not, but you can tell through the voice, or often on

the face of someone who has been motivated by an unclean spirit, the spirit that is motivating them. I personally believe, that just as the Holy Spirit manifests Himself, that we do not see Him or hear Him directly or audibly, so do unclean spirits manifest themselves.

"Why are there gifts (plural) of healing? Does a person receive it only at certain times?"

Prince — Correctly, BOTH parts are plural: i.e. GIFTS OF HEALINGS. Personally, I believe that each individual healing is a gift. This gift remains under the sovereign control of the Holy Spirit. The person who has this gift can make himself available to the Holy Spirit for the exercise of the gift, but it is the Holy Spirit Himself who actually imparts the healing.

Mumford — The plural of this one manifestation of the Holy Spirit does have interesting implications. First, it may suggest the several different ways healing is ministered — laying on of hands, anointing oil, word of faith, etc. As I understand it, however, it is a particular coming upon of the Spirit to one believer with a manifestation of healing for another (usually for a particular person or persons). This, being repetitive in nature, takes a plural.

Simpson — I might say in this matter it is very difficult to give a simple answer. One point of view, of course, is that each separate healing is a manifestation of a gift of the Spirit. Others say that some have a gift that operates quite well in one area, such as heart trouble, another has a gift that would operate more effectively in another area, such as asthma or some other healing. I tend to believe that both are true, that there are many types of healing ministry, and each one of them is a manifestation of the grace of God.

I do not believe that anyone can operate a gift of healing at his own discretion. Healing, like all other gifts, operates at the Lord's discretion.

"What is the Biblical view of the exercise of the gifts in the church by women when men are present? Do you feel it is wise for a woman to pray for the deliverance of a man alone?"

Prince — All believers who exercise gifts need to be under the authority placed by God within the particular group in which they are ministering. Any person who is not under authority in this way has no right to exercise spiritual gifts at all. This applies equally to men and to women. In I Corinthians 11:5-10, Paul indicates that the sign that a woman is under authority is that she has her head

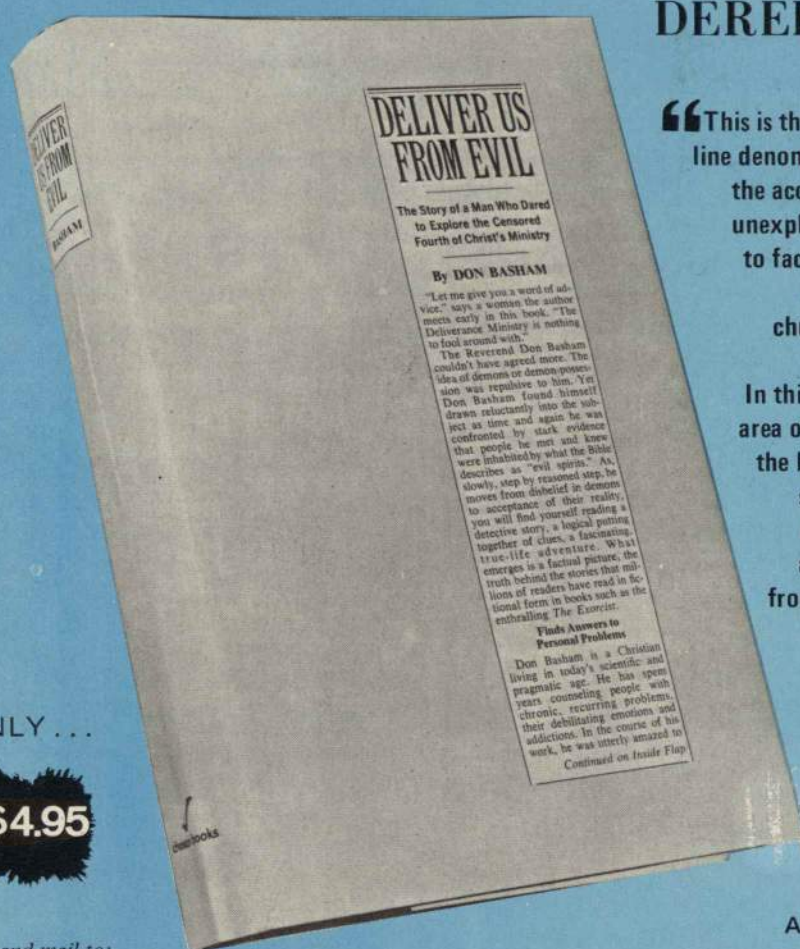
covered. This outward sign is an indication of the inward spiritual relationship. (Just as water baptism is an indication of spiritual burial and resurrection.) Provided she fulfils this requirement, she has the right to pray or prophesy. Presumably this same principle of being under authority extends equally to the exercise of all spiritual gifts.

It is unwise for any believer regularly to minister deliverance alone. However, it is more dangerous for a woman than for a man, especially if she is ministering to a man.

Simpson — My own feeling is that any member of the Body of Christ can be used in any spiritual gift. I mean by that, any ministry of the Holy Spirit. There is a difference between gifts in the Body, and offices in the Body. My own conviction is that government is a function of men, but ministry is a function of all the Body. Anyone who is in order and walking uprightly can bring forth a ministry of the Spirit (I Corinthians 11:5, 13). Joel 2:28 speaks of sons and daughters prophesying.

It is also my conviction that the reference in I Corinthians 14:34 and the following has to do with discussion and debate. The women were exhorted to discuss such matters with their husbands at home, and in the public meeting to allow the husbands to express the family opinion.

I go along with Derek in feeling that it is not wise for a woman to pray for the deliverance of a man alone. □



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Don is a teacher with a unique approach to his ministry. His teaching arises out of a life that has been an adventure in God. Beginning with his first book, *FACE UP WITH A MIRACLE*, and now in his latest book, *DELIVER US FROM EVIL*, he has shared his years of experience in the ministry with millions around the world. He now lives in Pompano Beach, Fla., traveling and speaking widely throughout the country.